

Hiko'nō, husband.

Hitea'ⁿ, brother of wife.

Hitea'ⁿwi, wife.

Hiwango', sister of wife.

After one's grandchild's generation the children of a man whom one called either Hī'nīnk' or Hiteō'ekē', or of a woman whom one called either Hī'nōnk' or Hiteō'jō'ⁿk', were all called Hiteō'ekē' or Hiteō'jō'ⁿk'.

A special term, Woteō'ⁿwonk', was used by parents-in-law when addressing each other. [605]

It will be noticed that, taking self as the starting point, the distinction between forms—one series to be used in speaking of a person and the other in directly addressing one's own blood relative has been developed for only grandfather, grandmother, father, mother, son, and daughter. It is probable that in former times brother and sister also were included in this double series. [602 603]

FEMALE TERMS OF ADDRESS

As compared with the distinction between male and female terms of address found among other Siouan tribes, that existing among the Winnebago is very weak and there seems to be no indication that it ever was much stronger, although caution must be observed in drawing inferences as to past relationship terms, since it is a well-known fact that they have a tendency to disappear. At the present time there are only four terms used among the Winnebago by women specifically; *teio*, elder brother; *hiteō'ⁿk'*, younger sister; *hiciga'ⁿ*, wife of brother; and *hicik'ⁿ*, husband of sister.

A cursory examination shows that the following forms are linguistically related:

hini.	hinu.
hinīnk'.	hinunḡk.
hicikē'.	hiciga'ⁿ.
hiteō'ekē'.	hiteō'jō'ⁿk' (tru—gū'ak, obsolete) hiteō'ⁿwi.
hitea'.	hitea'wi.
hiteō'ⁿk'.	
hiteak'ⁿro (friend).	

It is clear that we are dealing here with a change of terminal vowel (from i to u; from e to a; from a to u), indicative of sex. In the form *hitea'wi*, *wi* is undoubtedly identical with *-wi*, meaning 'female,' found with all animal female names. Terminal *k'*, *k'e*, *ga*, is a suffix that may be related to the termination *k'e* found with so many animal names. We may perhaps say, then, that we have here only three stems, *hini*, *hicik'*, and *hiteō'ⁿ*. For a complete list of stems used in relationship terms there must now be added to these the following: *Hik'ⁿro—k'ⁿ* *hicok—k'ⁿ*, *hi-a'ⁿic* *hi-a'ⁿi*, *hite'ⁿy—k'ⁿ*, *wote—k'ⁿ*, *hiwango*, *hite—k'ⁿ* *hiwan—g'*, *teio*, [601 193]

Crashing Thunder

*159 Thus I acted up to the time that I have memory of things.

*159 In those days there were not many white people
 221 living near us as to-day. My father went out hunt-
 224 ing continually. The lodge in which we lived was cov-
 342 ered with rush mattings, with reed mattings spread over
 352 the floor. After hunting for some time in one place we
 would move to another. My father, mother, older sis-
 ters, and older brothers, all carried the packs. Thus
 we would spend our time until the spring of the year
 and then in the spring we would again move in order
 224 to live near some stream where father could hunt
 136 muskrats, mink, otter, and beaver.

In the summer we always returned to Black River
 Falls, Wisconsin. Here all the Indians gathered after
 224 they had given their feasts. Then we picked berries.
 When picking berries my father used to buy me gum
 *159 so that I should not be able to eat any of the berries.
 261 I managed however to eat berries and chew gum at the
 same time. After a while I learned to chew tobacco
 and then I did not eat the berries while picking them.
 296 Later on I got to like tobacco very much and I
 probably used up more money in buying tobacco than
 would have been the value of the berries had I eaten
 them.

ing and crying to await the coming of the spirit. Among the Winne-
 289 bago, and probably among many other tribes, it was customary
 593 for the parents or grandparents, to prepare the children specifically
 603 for what was likely to happen; to inform them how to recognize
 the approach of the spirit and, what was more to the point, to teach
 them how to distinguish a good from a bad spirit.

[3]

1 [i.e., during their quest for a guardian spirit,
 See P.1, Category. 116 -- Analyst]

Marriage

there. Shortly after a horse was given to this girl I had married. 159*
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Some time after, my grandfather had a private talk with me and he said, "Grandson, it is said that this girl you have married is not a virgin and I am not pleased with it, as this is your first marriage and you are a young man. I suppose you know whether this is true or not, whether or not she is a maiden?" "Yes," I answered, "I know." "Well, you do not have to live with her then if you don't care to," he said. So I went away on a visit and from there I went home for good. After some time I learned that she also had gone back to her home. My grandfather was glad that I had not stayed with her and he told me, "You can marry another and a better one, one that I shall choose for you." [831]
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[584]
[603]
However I said to him, "Grandfather, you have begged women for me often enough. Don't ever do it again for I don't care to marry a woman who has to be begged for." He was not at all pleased at this for he said that I was not allowing him to tell me what to do.

[p. 129]